

THE CHRISTIAN

February 19, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



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February 19 - 26, 1961

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**GOD
IS
LISTENING**

God hears

Your call at night

Or when the cares of day

Oppress you. His loving-kindness fails

On all.

by Belva Mae Wilson

HIS GIFT

He gave

A meed of praise

To all, to friend or foe.

He knew the prisoned good waiting

Release.

by Inez Brasier

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FAITH IS JOYOUS

by Alby Rae Mearse

A Faith to Live by

*"This is the victory that overcomes the world,
our faith," 1 JOHN 5:4.*

WHAT will a man give in exchange for joy? The alcoholic gives his weekly pay, the happiness and security of his wife and children, in a vain hope of joy. The night-life crowd gives nerves, self-respect and sometimes virtue; even the solid citizen wears himself down in a search for joy.

What he finds all too often in his search is excitement or recreation, which is only for the moment. The mature person knows that he must go deeper to establish a surer basis for joy. The kind of joy that lives and grows in the heart of

man has a deep root in faith, a faith in the rightness of God's orderly universe.

Religion and faith are synonymous, but faith presupposes all religions. Faith is universal. Faith honors God. God honors faith. Faith is not a struggle to force upon oneself a blind acceptance of the unseen. Rather it is the acceptance of the eternal order of mankind under God's laws. People who have no faith in the ultimate triumph of good must be to God like a man or woman living with an unfaithworthy mate—little hope and no joy.

Faith is a way of life, a good way, a positive way. As it grows and flowers it begins to bear the fruits of a mature mind and a warm heart. The mature mind pilots the emotions into a calm security of living, without which there can be no real joy.

Too often we clamor for the flower and the fruit when we should be giving more thought to cultivating the root. Faith is the root. The fruit is sweet and full of joy only when faith has produced it, because faith is joyous.

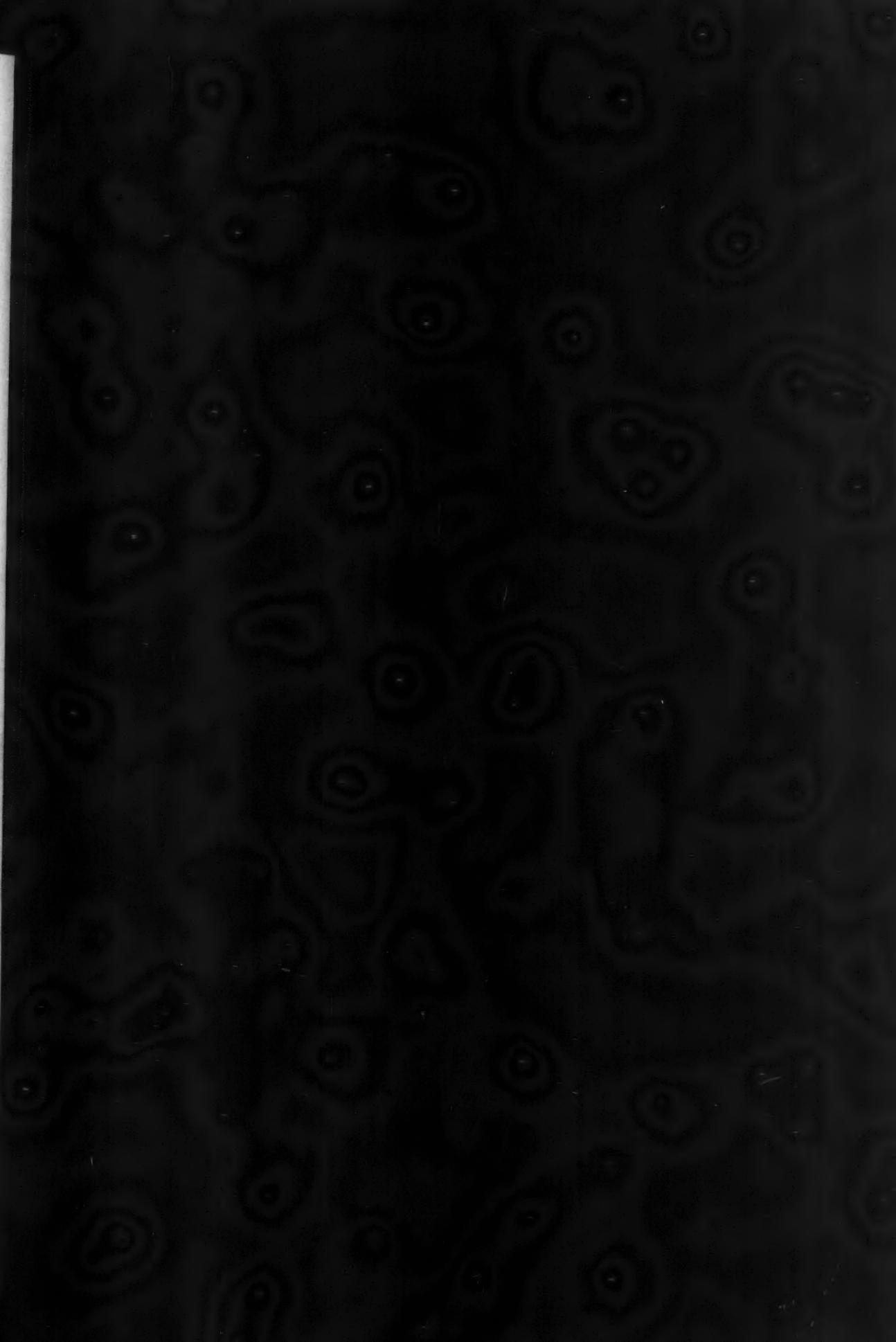
In it there is no fear, no doubt, no dread. In it there is courage, peace, growth and security. It is the positive force in life. When we have nurtured and grown faith we begin to possess many things of value. We become bigger than our pride, our prejudices, our grudges, our doubts and, above all, our fears.

Faith and fear are the opposite ends of the pole. In a large measure the people who are mentally and emotionally ill are the people of fears. The man of faith knows that he and God can conquer all his inward conflicts as well as outward foes. He is also society's bulwark and benefactor. He is the man of emotional security, of poise and of peace.

How do we come by faith? To have lived in the sunshine of the unshakable faith of a Christian home may be a factor. At least there is no better place where faith may be nurtured. But in the broadest sense, faith in the cosmic order of things is a gift of God. He gave us our inherent capacity for faith. We all have faith, lots of it. It may be faith in good things or faith in wrong causes, but we *have* it. So, basically, faith is not an achievement, it is a gift. It comes to each of us, in degrees perhaps, but as a result of what we think of God, of ourselves and of all purposes of life.

What we do with faith is what counts. Good works will certainly follow and strengthen faith. But striving in our own might for a great faith can be frustrating. A better way: let the mind and heart connect up with God—and receive.

The man whose mind is filled with positive faith is the man of destiny, who, in spite of the world's woes, goes about the business of living with joy in his heart. He has that within him which overcomes the world—his faith. And the object of that faith is none other than our Lord, Jesus Christ.





**A Layman's Answer to the Charge
That We've Made the Communion
Service Repetitive Routine**

AT THE LORD'S TABLE

by A. W. Andrews

The failure of Christian Church leaders to provide instruction on the significance of the Lord's Supper in order to avoid a repetitive and routine approach to it caused this layman to write his interpretation of the approach to Communion. A member of Central Christian Church, Pasadena, California, Mr. Andrews expresses here what he regards as the deeper meaning of the Lord's Supper.

HAS every Christian a satisfying experience at the Lord's Table? Do his thoughts lead him to the Table by a devious route and without identification, or is his approach conditioned by thoughts that propel him, sure of an identification that will admit him readily to the presence of the Master.

Serious-minded conversation with a person of superior intelligence and position may not be

engaged lightly. The approach must be made with due respect and, most important, with an expression of common interest predicated on something above material concern. Successful engagement depends largely upon the preparation for and manner of approach. The approach to the Lord's Table demands thoughtful preparation.

The last time the disciples sat down together to eat a meal seemed to them an occasion of farewell, since it forecast the end of their earthly, intimate association with Jesus. Thoughts of impending disaster which would deprive them of the person of their Master and terminate the great experiences they had had together pervaded and narrowed their minds only to poignant concern with the present, and so imposed the sense of finality on the scene.

They sought only to show their

love and respect for Jesus. To him, however, this occasion of the observance of the Passover was another time of transition and advance. During his brief and geographically limited period of teaching he had reached but a small number of the total population of the earth, but he had launched a tremendous force, a new concept, divinely designed to operate in a God-related society as a beneficent influence on the character of human relations. He desired that his teachings should radiate outward from the small circle of his personal influence to challenge new followers.

The beginning must be made by his disciples. It was, therefore, necessary to orient their thinking away from the gloom, depression and fear overcasting the last supper and direct their thinking into the future. They must be urged to continue remem-

brance of Jesus' life, work and message, and moved to apply constructive thought to the advancement of his program.

To stimulate remembrance Jesus instituted a practice for the disciples to follow that was unique in simplicity, particularly since he designed it to bring response, not only from his immediate disciples, but to be significant to his followers through the years.

The practice chosen was one of action, since Jesus was a man of action. The act he exemplified as they ate together at the Last Supper. During the supper Jesus took bread and broke it and distributed it among the disciples, saying, "This is my body," likewise the cup, saying, "This is my blood . . . Eat and drink." Then he charged them, "Do this in remembrance of me."

To the early followers of Jesus, who had shared life with him, who had known and loved him and heard direct from his lips the words of his message, this procedure, the repetition of the simple act of partaking of food and drink as they continued their intimate association as a group, was thus made for them an authorized identification with Jesus. This act recalled to them the person of the Master and guided their approach to his presence in spirit as they had last met with him in life.

But recollection of physical features fades and cannot be carried beyond persons present. Jesus hopefully foresaw a growing following in years to come that would include people of different culture, training and habit, the sheep of other folds, who could not have had first-hand knowledge of his appearance, nor heard the sound of his voice.

The charge to remembrance would be legend to them, not recollection, and in still later years the vitality of the legend would gradually be weakened in passing from generation to generation, nation to nation, as Jesus' message radiated outward. The stipulated action would chal-

For Grief's Solace

Deep, through grief-shadowed
silence,
He dug a well of song.
Not senseless, torn with violence,
He proved grief makes men
strong.

—Rudolph N. Hill

lenge remembrance less vividly. The repetition of only the mechanical features of another's experience cannot recreate for one that same experience.

The futility of attempting, after several centuries, to create in one's mind the memories of the disciples as they, on each occasion, approached the Lord's Table, is evident. *Learning history is far different from making it.*

Therefore Jesus included in the charge, "Do this in remembrance of me," for later discovery, the premise that there is more than physical reality in the items of food, bread and wine. There is an important spiritual content that furnishes a different and significant identification with Jesus, to direct and welcome one to the Lord's Table. That ingredient is *life*. Life is the spring that gives force to mechanical action. Life is an entity. Scientists have separated a living cell, as in the germ of a grain of wheat, into individual molecules; they have determined the structure of the molecules; they have isolated from the molecule the gene that controls the characteristic of reproduction. They have probed to within reach of the touch of the hand of God, but cannot isolate life that permeates the grain. Man can neither create nor destroy life. Life may be only transformed or transferred, not destroyed. Life is energy.

Life is the most important content in the grain of wheat and recognition of that fact is important. The life in wheat, used in the form of bread, is transferred into living cells that build tissues and bones in the human

body. Life transferred from grains became life in the physical body of Jesus. Wherever life is found it is part of universal life, God-given life.

As Jesus passed the bits of bread to his disciples he said, "This is my body." It was of his body because life from the wheat which made the bread had entered his life. This identification was to admit all later followers into intimate relationship with Jesus. With the understanding that Jesus offers parts of life at the Table, refreshing life to restore faith, maintain spiritual strength and keep the Christian on course, one's approach is confident and joyful. Gratitude and worship are present.

The Christian's thoughts need not scurry around hunting a proper mental approach to the Lord's Table. Such an experience may be so frustrating that effective Communion is not reached. Instead, the Christian may feel himself moving in the stream of universal life, translating his spirit to the Table, not offered a physical crutch to effect a spiritual approach.

He will regard the bread and wine not as physical items but as parts of life, being justified in this since the same life is in the germ of wheat and in the seed of the grape now that was in the items of food partaken by the disciples. He will feel that he is coming to the Table to partake of life. Having this understanding the devious detour via symbolism is avoided. Repetition need not become routine. Approach to the Lord's Table is a happy anticipation with deeper meaning. The challenge to remembrance becomes, "Live this in remembrance of me." The Christian Churches are expressing the purpose of the brotherhood in the world today through the Decade of Decision. The church member may find his place in this advance through a deeper experience of worship.

As stated at the beginning, this is a look only at the *approach* to the Lord's Table.

Editorials

Care for the Crowd

IT IS easy to respond to persons in need. It is more difficult to respond to the clamor of a multitude for bread. Print the picture of an orphan and letters come at once asking how he may be contacted. Take a station wagon load of children from a church home to put on a program and a grateful church responds to the needs.

Say that half the world goes to bed hungry each night and it doesn't produce much action. How can it? What can one Christian do for the millions, even if he does scrape enough into the garbage pail to feed several people? Care for the crowd is hard to generate because one person doesn't see that the crowd is made up of a lot of persons, with personal problems like unto his own.

During this Week of Compassion we will do well to recall many words and activities of "The Compassionate Christ." Our Lord had compassion on the crowd. When he looked upon those who followed him, not knowing what they were doing, he had compassion on them. He wept over Jerusalem. He was not simply loving them *en masse*. He surely saw each person in the vast throng, just as he saw every paralytic, every hungry one and every sinner, as an individual.

We have tried to personalize the problems of the needy in this and previous issues. The need is personal. Think not of tons of flour and bales of clothing. Think of one distended stomach due to malnutrition and one blue mouth due to cold. Feed and clothe that little one well. There will be some left over for his brother.

Frills and Thrills

IN EVERY activity and on every printed page there is something which might be called the heart of the matter. The activity on a basketball court is sometimes hard to understand, even for the expert, but if you know what they are trying to do it begins to make sense. The purpose is to put the ball in the basket.

Speakers and writers sometimes cloud their purpose to such an extent that it is difficult to find out what they are trying to say.

One is reminded of the classic question and answer that supposedly followed a morning sermon. Question: "What did he preach about?" Answer: "He didn't say." It also applies to editorial writers, according to some of the mail.

If we make it hard to recognize what we are doing and saying in normal affairs by our peculiar methods, this is nothing compared to what we do with the gospel of Jesus Christ. To use a phrase

which we heard a distinguished colleague use in another sense the other day, "the frills and thrills" sometimes become so evident that the heart of the matter cannot be seen.

The world assumes that things cannot be sold unless frills are added to the advertisements to make the items irresistible. It was an interesting turning point when one salesman began to downgrade the frills of a product recently. The blurb ran that you may imagine that one has to be a millionaire to afford this product, but it isn't so. You can have it, too. The product had been surrounded with so many yachts and resort hotels that the advertiser seems to have decided that the frills were scaring the buyers away.

Are we reaching that unenviable status in preaching the gospel? An orthodox church boasts of its building—be it gothic or modern' split-level—its organ, its carpets or the number of psychiatrists on the staff. A revivalist has an air-conditioned tent and the best guitar player since the riverboat days. Others are certain to draw attention by announcing that, of course, dahlings, modern and futuristic art forms of painting, architecture, the dance and all, are the only way to attract modern people to the eternal truths.

The thrillers are just as questionable as the "frillers." Some, reading the above remarks will propose that what we need is to get back to the old-fashioned preaching of the gospel. They never identify the point to which they plan to return but usually it is somewhere between 1880 and 1917.

We have seen the thrill merchants operate so well that resistance to their invitation was well nigh impossible. It was Billy Sunday's sawdust trail that we hit, at the ripe old age of fifteen, some six months after baptism and church membership. Looking backward, the thrilling experience of that moment has added nothing to our religious development.

What are we saying with all these frills and thrills? Are we saying that the gospel of Jesus Christ has no appeal of itself? Does it have to be wrapped in cellophane? Or, does it have to be yelled in a high, falsetto tone, with a Bible in one hand and a sweat-drenched handkerchief in the other?

Our news indicates that the gospel still makes its appeal when presented in a straightforward and dignified manner. Recently forty-nine Pennsylvania churches reported 2,752 new members, after six weeks of visitation evangelism under the direction of one leader.

We can use sensible frills and the gospel will bring its own thrills. Let us make sure we don't get suffocated in the non-essentials.

THROUGH WEEK OF COMPASSION FEBRUARY 19 - 26

FIGHT HUMAN HUNGER

A "DARK Age of Human Misery" is foreseen by concerned students of world conditions, if population and resources are not brought into balance in all countries. The United Nations is working on the problem through its current Freedom from Hunger campaign.

Many churches are joining forces to share the abundance of prosperous lands, to feed hungry people wherever they may be, and to educate and awaken underfed people to the possibilities of improving their lot.

SO THAT THIS NEED NOT HAPPEN
TO ANY CHILD IN THE FUTURE



Indonesian baby, near starvation,
is nursed back to health in a
Christian hospital.

Photos by Church World Service

Refugee boys receive their daily ration of nourishing bean soup in a feeding center in Jordan.



Children in poverty-stricken Haiti are saved from scurvy and rickets with food sent by American churches.





Long lines of refugee children form each day in Hong Kong, before the mobile canteens and feeding stations supplied by churches in lands of abundance. (LWF Photo)

Canned pork, corn meal, milk powder, rice and enriched flour sent by Christians in the United States, Canada, Iceland, Sweden, Norway and Australia are distributed to refugees in Hong Kong. (Lutheran World Federation Photo)



SO THAT DEPRESSED PEOPLE MAY REGAIN HOPE AND SELF-RELIANCE

An elderly man cares for a vineyard in a church-sponsored home for unemployable refugees in Europe. (World Council Photo)



SO THAT FOOD SURPLUSES WILL NOT ROT AWAY IN USELESS STOCKPILES

Chinese refugees in Hong Kong are helped to get a start in home industries so they may again earn their living. Rehabilitation programs of the churches help these people with small loans and vocational training. (LWF Photo)



NEWS

The Church at Large



Karl Menninger, Noted Psychiatrist, Declares

Religion and Psychiatry On Same Side of Fence

NEW YORK—Dr. Karl Menninger, noted psychiatrist and head of the Menninger Clinic, Topeka, Kan., asserted here that religion and psychiatry have a common ground in fighting public complacency about evil.

At the same time he scored any tendency among scientists to sheer away from religious commitments in their professional work.

Dr. Menninger urged his listeners, a large gathering of scientists and clergymen, not to close their eyes to evil. He denounced what he termed the current pollyanna attitude of ignoring it.

Asserting that religion and psychiatry "are on the same side of the fence," Dr. Menninger said those engaged in both fields must help the public rise from its "complacency about evil."

"Visit a few city slums or visit a few 'segregated' areas in most any

big city," he said, "and you'll find evil."

In his speech before the ARMH, the psychiatrist attacked a statement made some months ago by Harvard University psychology professor Dr. David McClelland, who said most scientists would not "admit publicly or privately to a religious commitment of any kind.

"I myself know quite a number of psychiatrists and psychologists who 'admit' both privately and publicly to religious commitment," he said.

"I think the apparent conflict between belief and skepticism, between scientists and theologians, between clergymen and psychiatrists, is pseudo-conflict," he said.

"These people are all on the same side. They are all united against the common enemy . . . the great mass of public indifference and public ignorance."

\$15 MILLION WILLED

CHICAGO—Roman Catholic charities and institutions were awarded \$15,000,000 in the will of Frank J. Lewis, Roman Catholic layman who died in Palm Beach, Fla., Dec. 21 at the age of 93.

INAUGURATION PRAYER



—RNS Photo

JOHN BARCLAY, minister of Central Christian Church, Austin, Texas, was one of four clergymen participating in the inauguration. President Kennedy is on the left with Dr. Barclay on the right. Vice-President Johnson is a member of the Christian Church. Also taking part in the inauguration were Roman Catholic, Eastern Orthodox and Jewish clergymen.



—RNS Photo

FOR HAITIAN HUNGER—Arrival of another U.S. surplus food shipment to Haiti brings this grateful smile from a youngster on the dock. Through Church World Service, overseas relief arm of the National Council of Churches, 5,222,104 pounds of food, clothing, bedding, vitamins and other supplies worth a total of \$520,959 were sent last year in the agency's continuing program to assist the Caribbean country's neediest people. Haiti is still recovering from 1959's severe drought.

Family Consultation

NEW YORK—More than 600 Protestant leaders and outstanding specialists in the field of family problems are expected to attend the first international North American Conference on Church and Family, to be held at Green Lake, Wis., April 30-May 5.

The conference is sponsored by the National Council of Churches in the U. S. and the Canadian Council of Churches.

Serving as co-chairmen of the conference will be Sylvanus M. and Evelyn Millis Duvall of Chicago, authors and consultants on family problems.

In fact-finding forums each morning, delegates will discuss major topics of concern. Then, each afternoon, small, intensive work-groups will make recommendations to the churches on program, materials, leadership and other subjects. Evening sessions will be devoted to exhibits and demonstrations of current successful efforts in family counseling.

World Council's Interchurch Aid, Arm of Relief

Big Decisions for Refugees Assistance

GENEVA, SWITZERLAND—Decisions which will aid refugees, homeless, and uprooted peoples in many parts of the world were taken at a recent meeting of the administrative committee of the Division of Inter-Church Aid in Geneva.

To implement these decisions appeals for aid will go out to the World Council of Churches' 178 member churches.

The division is seeking to raise one million dollars from the churches for relief work in the Congo. Missionary boards are also making appeals, and doctors and nurses are being recruited by the churches to work in the Congo.

Church World Service of the National Council of Churches is undertaking a drive for \$500,000 for Congo needs as the U. S. share of the world appeal. Funds are channeled through the Congo Protestant Agency (CPRA).

The committee gave considerable time to the developing situation generally throughout Africa. It heard M. Pierre Benignus, of the Paris Mission, on the 10-month long disturbances in the new state of Cameroon, from which he recently returned.

M. Benignus reported that 80 per cent of church property in the districts where fighting has taken place has been destroyed, either by Maquisards or soldiers hunting them. This destruction had affected churches, schools, parish houses, and church workers' houses. He reported he visited one station that had been bombed by planes. Altogether 400 parish houses were destroyed.

After hearing M. Benignus, the committee authorized the launching of an appeal for up to \$200,000 for the rebuilding work that is necessary and to help the local churches reorientate themselves to the government's social regrouping program.

The committee also authorized an appeal for \$80,000 over a three-year period for world church support for the Calama project in Chile, South America. This scheme embraces a small farming project, where better agricultural methods suited to local problems can be studied, and the formation of a social center where mothers can attend courses in home economics, child welfare, and hygiene. Adult education courses will

also be provided.

The committee planned to have funds ready to found a third colony of Old Believers if the flow of White Russian refugees from China continues. It is estimated that \$200,000 would be needed to start this third colony in Brazil.

Publisher Brotherhood Week U. S. Chairman

NEW YORK—Paul Miller, president of the Gannett Newspapers, is national chairman of the newspaper committee for Brotherhood Week.

Announcement was made by Bob Hope, national chairman of the annual observance.

Sponsored by the National Conference of Christians and Jews, Brotherhood Week is being held Feb. 19-26.

As chairman, Mr. Miller leads a committee of 34 publishers, editors, writers and cartoonists organized to enlist press cooperation.

"Ever since the first observance in 1934, the newspaper industry has cooperated in realizing the goals of Brotherhood Week, established to foster better relations among the racial and religious groups comprising the nation's population," Mr. Miller declared in accepting the post.

Goal for Overseas Relief by CWS

\$15 Million in Aid

NEW YORK, N. Y.—Nearly \$15,000,000 is being asked by Protestant and Eastern Orthodox churches in America for their 1961 programs of assistance to homeless, hungry and destitute people abroad.

The goal for 1961 United Appeal for overseas relief—\$14,818,000—is the greatest in the history of the churches, constituting an increase of \$3,400,000 over 1960.

Announcement of this record-high target of the churches was made by Bishop Frederick B. Newell, acting executive director of Church World Service. Church World Service, a major department of the National Council of Churches, sponsors the United Appeal in the interest of its member communions.

Highlight of the 1961 appeal will be the One Great Hour of Sharing observances on Sunday, March 12, when designated offerings for overseas aid will be made at special simultaneous services in thousands of American churches. Disciples participate through the Week of Compassion Feb. 19-26.

Anglican Primate



—RNS

ARTHUR MICHAEL RAMSEY, 55, Archbishop of York since 1956, has been named to succeed Geoffrey Francis Fisher as Archbishop of Canterbury and Primate of the Church of England, effective May 31. On that date Dr. Fisher, 73, will step down after 16 years as spiritual leader of the worldwide Anglican communion. Dr. Ramsey was appointed by Queen Elizabeth II on the recommendation of Prime Minister Harold Macmillan.

All-Time Record

NEW YORK—An all-time record distribution of 1,240,760 Scriptures during the year 1960 was reported here at the 151st Annual Meeting of the New York Bible Society in January.

This exceeds by 150,000 the 1959 distribution, which in turn had set a new record for a single year.

Over its century-and-a-half of existence, the Society has distributed over 43 million Bibles, Testaments, Gospels and other scripture portions in metropolitan New York in over 70 languages.

What Enemies?

MINNEAPOLIS—Enemies of Christianity are so friendly that church people are in danger of not recognizing them for what they are, a theologian said here.

Gene E. Bartlett, president of Colgate-Rochester Divinity School, Rochester, N. Y., said the world "is quite ready to assign the church the world to come, if we will just stay out of the practical decisions of the world at hand."

Sidelights in the News

"Back Page" Stories of Interest from Religious News Service

HEALING SERVICES. A three-day spiritual healing mission at All Saints' Episcopal Church, Chicago, open to all regardless of creed or race, had a total attendance of nearly 1,000 persons, some of them on crutches or in wheel chairs.

The five services held during the mission were conducted by Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church, Philadelphia, and warden of the Order of St. Luke the Physician, an international and interdenominational society stressing Christian healing. Included among its members are clergy, doctors, nurses and laymen.

Later, in an interview, Dr. Price explained that he was convinced spiritual healing could be practiced by 20th century ministers just as it was by the first Christian disciples.

♦ ♦ ♦

KENNEDY'S R. CATHOLICISM. The official publication of the Roman Catholic Diocese of Pittsburgh urged Roman Catholic news sources to exercise taste and maturity in reporting news concerning President-elect Kennedy and his Catholicism.

The *Pittsburgh Catholic*, a weekly newspaper, protested against the "ghastly news stories" which have appeared on Kennedy and his religion. "It is strangely incongruous to maintain throughout an election campaign that a man's Catholicism is not relevant to his candidacy," the paper declared, "then dwell out of all proportion on the most insignificant phases of that man's Catholicism after he is elected."

♦ ♦ ♦

TEACHING MINISTRY. A call for "serious thinking" about the Church's teaching ministry was made in London by Edward Rogers, president of the Methodist Conference of Great Britain, in a New Year's message in which he deplored the present "poisonous" moral climate.

"We should be setting forth, reasonably and intelligently, basic Christian ethics and we should encourage discussion about them," he said, in order to combat current moral conditions which "accentuate personal unhappiness and social misery.

"The moral climate, that of a very up-to-date, fashionable and progressive return to pre-Christian morality, is against us," he said. "Far more seriously, the pervasive power of intellectual opinion is against us. We are disastrously mistaken if we think that the moral

climate can be changed by well-meaning resolutions of protest.

The "sad truth," Mr. Rogers said, is that "our views on chastity and decency are regarded as odd.

"It is no use our fooling ourselves that if, after all, we succeed in banning *Lady Chatterley's Lover*, there will automatically follow sound and healthy thinking about sex relations," the Methodist leader added. "We ought to be taking very much more seriously the teaching ministry of the Church."

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CLERGY EMOTIONS. A study recently completed at Baptist Hospital, Winston-Salem, N. C., indicates that clergymen are more prone to emotional stress and strain than are men of the same age groups in other jobs and professions.

The study was compiled by Dr. Albert L. Meiburg, director of research for the hospital's department of pastoral care, in collaboration with Dr. Richard K. Young, head of the department.

In commenting on the findings, Dr. Young said a minister is confronted by a number of "frustrations" which put him under more than ordinary emotional strain.

"He could spend his full time in one of four or five areas of church work," he said. "He is pulled in four or five directions.

"A minister must constantly give out and share emotions with bereaved families. If he doesn't identify himself with them, he can't help them, but he must be careful not to over-identify. I call it lending out your emotions."

The study compared case histories of about 1,000 ministers over a 14-year period with a similar number of men of other occupations who have been patients at the hospital.

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FEMALE PRIESTHOOD? A move to reverse a traditional policy against permitting women to attend its sessions was rejected by the Synod of the Anglican Church of the Province of South Africa at its meeting in Capetown.

There was a surprising amount of support, however, for what would have been an historic decision.

At its first reading by the synod's House of Laity, the motion was approved, 32 to 25. But the House of Clergy rejected the proposal, 45 to 35, and the motion was therefore dropped.

The synod appeared to be swayed

by the forceful opposition of Bishop James L. Schuster of St. John's, who said the admission of women to the Church's highest authority was against the Holy Scriptures and the traditions of the Church.

"And most fearful of all," he added, "it could lead to a female priesthood."

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COFFEE-BREAK EVANGELISM was recommended in Columbus, Ohio, by a national Methodist leader as a way to win more persons to Christ and the church.

Harold S. Rogers of Nashville, the denomination's director of personal evangelism, said that "the average American spends perhaps 83 hours a year in coffee breaks.

"It would be a significant contribution to Christianity if Christians would use some of this discussion time to talk to their friends about Christ," he told laymen and laywomen attending the annual meeting of the Methodist National Lay Committee on Evangelism.

"Many Christians," said Mr. Rogers, "have never spoken to another person about a commitment to Christ as a way of life. As a result, they are missing out on one of the most rewarding experiences life offers."

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SENTENCED. An Italian weekly newspaper editor was given a five-month suspended sentence by a Rome court for asserting in an article that the Vatican had interfered in Italian civil politics.

Arrigo Benedetti, editor of the weekly *Expresso*, was convicted under Article 297 of the Italian Penal Code which provides sentences of up to three years for "whoever on Italian territory offends the honor and prestige of the head of a foreign state."

Mr. Benedetti made the assertions last May while commenting on the widely discussed statement in the Vatican daily *Osservatore Romano* of four days earlier which upheld the right of the Church to guide faithful who are in the field of politics.

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DRY DRIVE. A drive spearheaded by clergymen to keep the residential area of Oak Cliff (Dallas, Texas) dry resulted in a resounding anti-liquor vote in a local option election.

Returns to the Dallas County Election Bureau showed 22,479 votes for the drys and 13,468 for the wets.



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NEWS IN BRIEF

BAPTIST TALKS?

NEW YORK—The general secretary of the American Baptist Convention has endorsed a Southern Baptist editor's suggestion that representatives of the two groups hold talks to re-appraise relations between Baptist bodies.

Dr. Edwin H. Tuller in a statement issued at ABC headquarters here said such meetings were "certainly in order." The consultations were recommended by Dr. J. Marse Grant, editor of the *Biblical Recorder*, official journal of the Baptist State Convention of North Carolina.

REDS HOLD PASTOR

DALLAS, TEXAS—A Dallas minister, recently detained by Communist authorities in Poland, has been notified that the U. S. State Department has filed an official protest with the Iron Curtain country. R. J. Smith, Jr., of Urbandale Church of Christ here received notification of the protest from Vice-President Lyndon B. Johnson, just as the Texas senator was resigning his Senate post in preparation for his inauguration January 20.



—RNS Photo

AN OLD STORY TOLD ANEW—This African youth, using a Bible illustration picture familiar to millions of American church school pupils, retells for African children the age-old story of Jesus and his love for all mankind.

ADVENTISTS CARE

WASHINGTON, D. C.—Purchase of 17,000 CARE packages for distribution to 16 needy areas overseas has been approved by the Seventh-day Adventist Church's Disaster and Famine Relief Committee.

DOCTRINAL ROCK

MINNEAPOLIS, MINN.—Dr. J. W. Behnken of St. Louis, Mo., president of the Lutheran Church-Missouri Synod, assured Minnesota leaders of the 2,442,933-member denomination that while some critics have charged the synod with leaving its conservative moorings it still stands on "solid" doctrinal foundations.

The Missouri Synod, largest member of the Lutheran Synodical Conference of North America, has been accused by two of its other constituents of practicing "unionism" defined by Lutherans as worship and fellowship with other groups not in doctrinal agreement.

NEW YOUTH BODY

PELIA, IOWA—For the first time in its more than 330-year history the Reformed Church in America has united its young people into a national youth organization.

Name of the new body will be the Reformed Church Youth Fellowship. Formation of the fellowship, which will go into effect in 1962, was announced here at the denomination's Fourth National Youth Assembly.

"COUNCIL DAY"

DALLAS, TEXAS—Dallas Mayor R. L. Thornton proclaimed "Greater Dallas Council of Churches Day" to mark the council's annual meeting.

In the proclamation, Mayor Thornton termed the council a "visible symbol of the harmony and cooperation among all the city's religious groups."

MINNESOTA RELIGION

MINNEAPOLIS, MINN.—Out of Minnesota's total 1960 population of 3,413,864, approximately 2,456,396 persons, or 70 per cent, are associated with some form of organized religion, compared with 63.4 per cent for the nation as a whole, it was reported here.

Alton M. Motter, associate executive secretary of the Minnesota

Council of Churches, disclosed these figures in a report based on membership statistics furnished by church officers or clergymen of each religious body.

Support Strong

METHODIST COLLEGES

NASHVILLE, TENN.—During the last four years, Methodists contributed more than \$31,000,000 to the current operation of 136 colleges, universities, seminaries and other schools related to the denomination and to Wesley Foundations (Methodist student centers at state and independent colleges and universities).

DEEPEST HUNGER

WASHINGTON, D. C.—Man's deepest hunger is for dignity and he can find this only through worship of God, Rep. Walter H. Judd (R.-Minn.) declared in a sermon here at a special service held by Cleveland Park Congregational Church to mark the opening of Congress.

Dr. Judd, former medical missionary to China for the Congregational-Christian Churches, said that religion can be reduced to two areas, worship of God and service to man. Without the first, the latter is sterile, he declared, for without the Father there can be no "brotherhood" of man.

CASTRO "DICTATOR"

ROME—*Osservatore Della Domenica*, Vatican City weekly, branded Premier Fidel Castro of Cuba as a "dictator."

It said that in associating himself ever more intimately with the Soviet Union, he had worsened Cuba's relations with the Catholic Church and alienated the United States.



—RNS Photo

ARCHITECT'S DRAWING shows the new 12-story national headquarters of the Protestant Episcopal Church to be erected at 43rd Street and Second Avenue near the United Nations in New York. The \$5,000,000 structure is expected to be ready for occupancy late in 1962.

at last the long meal was over

Trial Dinner

by Ellen Mercer

MARTHA, in the third pew from the front, her back straight and her hands clasped in her lap, tried to listen to the sermon.

I must not clench my hands, she thought. I must listen to every word. Kenneth is preaching well.

Behind her she could feel the eyes of the congregation. They knew how important today was! Next month Kenneth would graduate from seminary. Then they would be free to move if he were called to another church.

Martha smiled at her husband, hoping he could see how proud she was of him.

The committee from the Riverton church sat several rows behind her, three of them, two women and a man. She had seen them at once when she came in after Sunday school. Cedar Branch Church was small, and she knew everyone in it. *I will be sorry to leave, she thought suddenly. Kenneth has done well here, and the people like us. But Cedar Branch always has a student.*

This was inspection month. Already two groups had come and listened and gone away to report to their churches.

The Riverton committee is the important one, thought Martha. The church has a lot of young people and Kenneth would be . . . will be . . . good with them. Those women are very well dressed. I wonder if my stocking seams are straight?



"Oh, please, God," she prayed, sitting up straight and keeping her face smooth of nervous frowns. "Please don't let Kenneth's chances be ruined because of me."

Kenneth and Martha lived in one wing of a big old country house near the church and Kenneth drove twenty miles each day to the seminary. Mr. and Mrs. Albright donated the wing as their contribution to the church.

Mrs. Albright is a dear, and so capable, thought Martha. I should be praying for her.

Disaster for Mrs. Albright had struck that morning while Martha was teaching her Sunday school class. She had come out to find John Albright waiting for her.

"Mother got sick this morning. The doctor says it's her appendix. She's in the hospital," he

had told her. "She says she's sorry about dinner."

"Dinner!" Martha felt the floor rock under her. What would she do about Sunday dinner, to which the committee had been invited?

Mrs. Albright's best china. Fried chicken, hot rolls, three vegetables, two kinds of cake, relishes and jams and jellies until there was no more room on the table!

"Don't you worry, dear. We will do this dinner just right," Mrs. Albright had assured Martha that morning. "You run along to Sunday school and church and don't worry about a thing."

What can I do? Martha's distracted thoughts ran. *The cakes are baked, and there is a jello salad. I made that. But there will be no time for rolls and whipped potatoes. I can heat vegetables, but what about meat? Nothing is defrosted. They will think Kenneth's wife is too young and inexperienced. A minister's wife has to be ready for company at all times. And all I have in the refrigerator is two pounds of hot dogs.*

Part of her mind churned around unhappily while she forced herself to listen to Kenneth's words. He reached a forceful conclusion in, as she saw with a quick peek at her watch, nineteen minutes, and announced the hymn.

"Break Thou the Bread of Life," sang Martha, wishing that some miracle would produce a fried chicken dinner. *People expect so much from a Sunday dinner, and I just don't ever have time on Sunday. Oh, dear, what shall I do?*

Cedar Branch people liked to talk after service.

But finally the last of the congregation had moved outdoors and Kenneth could turn to the committee and say, "You are coming home to dinner with us, so if you will just follow our car . . . Mrs. Albright is a wonderful cook."

"Oh, Kenneth, there wasn't time to tell you," exclaimed Martha brightly, hoping she didn't sound as false as she felt. "They had to rush Mrs. Albright to the hospital with appendicitis this morning. I'm afraid it won't be nearly as good a meal, but we will be just as glad to have you."

"Oh, anything you feed us will be all right, Martha," answered Kenneth cheerfully. "That's too bad about Mrs. Albright, but you can just give us one of your Mary meals. My wife hasn't had much practice yet," he added proudly to the committee, "but she is a good cook, too."

The committee murmured polite remarks. Martha's heart sank further.

At the farmhouse, while Kenneth and the committee talked, Martha gave a quick look around Mrs. Albright's dining room and kitchen. The table was set. Martha herself had done that early in the morning before she left for church.

Moving so hurriedly that she dropped the metal insides of the percolator all over the floor, she put the coffee on and began her meal.

As she came back to Mrs. Albright's old-fashioned parlor she heard Kenneth explaining.

"Not *merry*, but *Mary*." He spelled the word for them. "Martha is so busy on Sunday with her Sunday school class that I didn't think she ought to have to plan big Sunday dinners, too. So she's worked out a series of what we call Mary menus, things that are all ready in the oven or that don't take much time to fix. Then we can eat almost as soon as we get home from service. Sunday is a work day for a minister's family, you know, and we are always hungry by one."

"It is a very simple meal this time," said Martha, trying not to sound as if she were making excuses.

She had heated canned baked beans in a casserole, and topped them with boiled sliced hot dogs. It was not at all what she would consider a company dish.

Wretched though she was, she continued to smile. The dessert, at least, was excellent; ice cream and cake, served on Mrs. Albright's grandmother's Haviland.

The committee was complimentary. *Of course they have to be polite*, thought Martha.

They gradually became people to her rather than frightening figures. Mr. Graham was a prosperous businessman who liked to talk about world affairs. His wife raised African violets. Mrs. Rodenbeck taught home economics, and kept bringing her conversation back to meal planning, barking quick, pointed questions about housekeeping methods at Martha.

She will find out I don't live up to my name at all, thought Martha. Oh, why didn't I stay home today? Someone else could have taught the class.

At last the long meal was over, and the committee had left. Martha burst into tears.

On Saturday the mail brought a letter for Kenneth. He handed it over to her to read without saying a word:

Dear Mr. Kenneth Lansing:

The committee on behalf of the Riverton Church wishes to extend to you an invitation to preach for our church on the second Sunday in June.

"Kenneth, they liked you!"

"Yes," he smiled at her. "That means they have recommended me to the congregation."

"Then I'm sure they will call you! Oh, Kenneth, I didn't spoil your chances!"

Kenneth grinned. "You didn't read the rest of the letter, did you?"

We hope that your wife will come with you to visit our church and city. We were pleased to meet a young woman who puts church concerns first. You must find her a great help in your work.

Sincerely, Alma Rodenbeck.

"Oh, Kenneth!"

"That's no reason to cry," said Kenneth, putting his arms around her. "I told you they recognized the worth of my busied-with-many-cares Martha!"

The Challenge of the Cross



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 12:20-36a

WE HAVE an overworked word in the title of our lesson today but this is really a proper use of it. The cross was a challenge to Jesus and he met the challenge.

Like so much of the vital teaching of Jesus, this lesson appears as the result of a natural situation. It was a feast time and some of the people "who went up to worship . . . were Greeks." (Verse 20.) The time is the close of the Galilean ministry of Jesus. It is interesting to notice, in passing, that this twelfth chapter of John is the end of the account of his ministry and the rest of the book concerns the passion. A very large portion of the first three Gospels is concerned with the last week of Jesus' life, also.

The word "Greeks" and the word "Gentile" are used to denote people who were not Hebrews. The fact that they had come up to worship indicates that they had accepted at least a portion of the Hebrew religion.

The request which the Greeks made of Philip was a simple one but it is a question which has been reiterated many times through the ages: "Sir, we wish to see Jesus." This text was first introduced to me as the basis of a sermon. I can well remember washing dishes in the kitchen at Johnson Bible College while listening to David McHaley outline to us beginners a three-point sermon based on this request.

Once more, as happened so often, Jesus did not deal directly with the subject. There is no indication as to what he said to the Greeks or whether they were introduced into his presence.

When he was told about the request he answered Andrew and Philip: "The hour has come for the Son of man to be glorified." (Verse 23.) Why do you suppose this was the particular moment? And, why did Jesus choose to introduce teaching about the future events as a result of a simple request like this one? We are not told. I think it may well be because someone other than one of his own people made the request to see him. This gave him the opportunity to portray himself as the universal Saviour.

He made his point with a simple comparison, as was his usual custom. After a grain of wheat is in the ground for awhile, it disappears, "but if it dies, it

bears much fruit." (Verse 24.) It is literally true that the life substance of a grain of wheat grows up into the new plant which it produces. Jesus is saying that he would really be "glorified" when his life was given in order to produce new life.

The servant concept is introduced here, also. The one who serves Christ and does his will is to be honored by the Father. Such service is in preparation for eternal life. If one thinks more of his life in this world than he does of eternal life, then he will lose the latter. (Verse 25.)

We are never given the impression in the scriptures that the acceptance of the cross was forced upon Jesus. The passage

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR FEBRUARY 26, 1961

The Scripture

John 12:20-36a

20 Now among those who went up to worship at the feast were some Greeks. 21 So these came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." 22 Philip went and told Andrew; Andrew went with Philip and they told Jesus. 23 And Jesus answered them, "The hour has come for the Son of man to be glorified. 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. 26 If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him.

27 "Now is my soul troubled. And what shall I say, 'Father, save me from this hour?' No, for this pur-

pose I have come to this hour. 28 Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." 29 The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." 30 Jesus answered, "This voice has come for your sake, not for mine. 31 Now is the judgment of this world, now shall the ruler of this world be cast out; 32 and I, when I am lifted up from the earth, will draw all men to myself." 33 He said this to show by what death he was to die. 34 The crowd answered him, "We have heard from the law that the Christ remains for ever. How can you say that the Son of man must be lifted up? Who is this Son of man?" 35 Jesus said to them, "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. 36 While you have the light, believe in the light, that you may become sons of light."

of scripture here indicates his free choice in accepting the cross and also something of the agony of the experience. His soul was "troubled." (Verse 27.) Then we are told what it was that troubled him. Should he say to the Father, "Save me from this hour"? In other words, this was going to be a difficult experience. That is really an understatement for, of course, death is painful. Jesus answered his own question as soon as he asked it with a resounding, "No."

This was the purpose for which Jesus came into the world. Now he declares to those about him that, "for this purpose I have come to this hour."

Once more a sign is given, and probably for the same reason as the earlier ones. Those who stood by needed outward evidence of the inward and eternal things which were transpiring." (Verse 30.) In the glorification of God by Jesus Christ "the ruler of this world" was losing out.

"When I am lifted up from the earth, I will draw all men to myself" (Verse 32), is a text with a double application. John tells us that Jesus was referring to the fact that he would be lifted up on the cross and crucified. The crowd could not understand. (Verse 34.) They had hopes of a Messiah but he was going to sit on a throne, he was not going to be crucified.

Therefore, according to their interpretation, Jesus could not be that Messiah.

Once more, Jesus dealt with the problem indirectly. He did not say again in so many words that he was the Messiah and that their concept of Messiahship was a wrong one. He turned to the familiar figure of speech, darkness and light. If they would follow the light while they had it they could become "sons of light." (Verse 36.)

This is the challenge of the cross. We look back to the experience to which the crowd on that day was looking forward. We also have the choice between darkness and light.



Meaning for Today

by John Park Winkler

TO GAIN life one must be willing to lose self in service to others. This teaching of Jesus has never been widely accepted. Life is more often measured by personal attainments than self-sacrifice. We are tempted to accept the idea that to gain the most in life one must win public acclaim or accumulate a fortune. Jesus' teaching, therefore, runs contrary to the most widely accepted beliefs today as it did during his ministry.

Jesus did not practice self-denial for the purpose of making a martyr of himself. The will of God demanded that he walk this way even though it led him to the cross. The practice of self-denial is Christian only when it is done to advance the Kingdom of God. A Communist may deny himself to advance the cause of

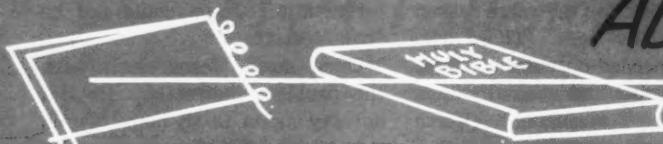
world communism. An individual may seek the recognition and acceptance of others through self-denial. We must not simply lose ourselves or practice self-giving to be Christian; we must do as Jesus did—lose ourselves in the will and purposes of God. By doing this we find the true meaning of life.

Dr. Toyohiko Kagawa lost himself in service to the people in the slums of Tokyo. Although he received many honors as the result of his Christian service, these were incidental. He served and found the real significance of life because this was what he knew to be the will of God. There are many contemporary examples of this principle—to find life one must lose himself.

The cross is not hardships which are thrust upon us and

which we must accept unwillingly. The cross in our lives is the hardships which we encounter and the denials of self which we make voluntarily in order to carry out the will of God. When we are willing to face the scorn and criticism of others for the sake of truth and righteousness, we are accepting the challenge of the cross. When we are willing to forego some of our personal comforts and pleasures and face physical hardships and even death so that the way of Christ may be made known to others, we are accepting the challenge of the cross.

A Christian layman of considerable wealth gave large sums of money to Christian causes. When the great depression of 1929 came he lost his fortune and was left penniless. Someone remarked to him one day, "If you had kept all the money you gave away, you would not be having such difficulties." The layman replied, "If I had attempted to keep that money I would have lost it also. It is all that I have left. For what I kept I lost but what I gave away is still mine." By giving of himself he had found the true meaning of life.



ADVANCE COPY

by Richard E. Lentz

TEN STEPS TO ENTHUSIASM

"Enthusiasm and optimism are contagious to about the same degree as lethargy and pessimism." These words were written by a college professor for junior high school teachers. It seems at times that churches have developed more lethargy and pessimism than enthusiasm and optimism.

There are classes in church schools where no one—not even the teacher—expects much to happen in the lives of those attending. In some places under present leadership, even the worship service is depressing.

First century joy and power in Christian faith, worship and service seem to be lacking in much that the church attempts to do today. (Now who is pessimistic?) Our world will not respond to lethargic leaders or pessimistic prophets. What is even more fundamental is the fact that lethargy and pessimism are basically un-Christian.

Enthusiasm and optimism are necessary for churches to present faithfully the nature of the Christian religion and to win men from a secular culture which is both confident and dynamic. To church leaders, Advance Copy dares to suggest *ten steps to enthusiasm*. These are primarily applicable by individuals to their own personal church activities as churchmen.

1. Recall an experience in which the significance of your church service became clearly apparent to you. A church elder told how one Sunday as he passed the communion tray his eyes met those of one communicant. There was evident such spiritual need and gratitude, he said, that it came to him in a flash: "This is communion; the strength of God meets the weakness of man through Christ: And the cup reached him from my hand."

2. Read a book giving the experiences of other Christian leaders. Nearly every biography tells of the spiritual struggle against "giving up" or "losing faith." Much that is considered achievement is in fact the accomplishment of those who caught

and maintained enthusiasm against odds like ours. *Out of the Depths* is the story of Anton T. Boisen's victorious faith. The literature of missions and social work is filled with other examples. The deeper meaning of our service appears in their victory.

3. Remember those in your home, church and community who rely upon your example for their understanding of the Christian life and devotion to the church. One frustrated youth was heard to remark, "Two things in life I've had are ample—good advice and bad example." The fact that you are both model and guide for others whom you love lends a "touch of destiny" to every act. It is serious business setting the course for others' lives. And at our best we are grateful for the privilege.

4. Think of yourself! Psychologists tell us that there are veins of creativity which can be tapped only in emergency or for loving service to other people. One cannot, by "taking thought," directly develop some of the finer talents and abilities which are within his reach. When he joins with others in Christian service latent potentialities of his personality are released.

There are many men and women who have grown professionally and socially through faithful discharge of church responsibility.

5. Note that life has changed! Every community has examples of personal transformation which were made possible because there was a church in the neighborhood. Miss Eugenia Price wrote that she was "a drunken nobody until Christ, through his Church, made of me a somebody."

Much of the enthusiasm of Jesus' disciples came from their witness of his power to change human beings. "A church which can do that [save a marriage] is worth any effort or money it may cost me," said one church member.

6. Look into a child's eyes! Especially church school teachers need to perceive the eager expectancy

within the eyes of boys and girls as they enter the church classroom. "They are counting on me," observed one teacher; "their faith in me is an inspiration." If church school teachers were required to resign to their class in person it is likely that not many would do it. Could you?

7. Ask the family about your church involvements! In writing about the common activities which hold families together, a family sociologist mentioned common church responsibilities as among the most effective. He rated them far above sports or reading or travel. "For your family's sake," take on some church responsibility as a family. Your interest in it will grow as family benefits begin to show.

8. Grasp eternal life! A physician in a rural church sought to persuade people to sing in the church choir by saying, "In heaven we all will sing praises all day long. You better learn to sing praises and enjoy it here." This may be naive but church work should involve the spiritual aspects of life and those aspects of self and others are the only ones which can outlive physical death.

9. Work for the right! "Do you not get tired of being different than other people?" a Quaker was asked. "No," he replied, "because I believe what I am doing is right." Convictions lend stamina. Some Christians might speak of this steadfastness as commitment or stewardship. The Christian life has its "loyalty oath"; the keeping of which is achieved in gratifying fellowship with him in whose name it was made.

10. Seek His will! Usually, a child is proud to please his parents. A soldier attempts to obey literally the commands of his superior. Employees try to anticipate their employer's wish. Christians are certain that God is concerned for the spiritual welfare of his children. Many of God's purposes for man require for their fulfillment a measure of human participation. How could one give more meaning to his life than to spend it in furtherance of God's will on earth?

**A Three-Year-Old
Korean Orphan Provided
A Lesson in Compassion**

A Half Slice of Bread

by Bruce E. Mills
Co-Editor for The Secret Place

JEANNEN was a three-year-old orphan in Korea.

With the cooperation and enthusiasm of their two sons, ages six and eight, our son and his wife adopted her.

From the orphanage in Korea, she was brought to their home in Michigan. Being taken from the orphanage and flown across the ocean created a fear, and this was intensified by meeting strange people who spoke a very odd language. Her fears had to be overcome by love. Good food and a doctor's care would replace malnutrition with health.

During her first meal in her new home, a full slice of bread was placed on her plate—probably the first full slice of bread she had ever seen. She broke it in two and ate half of it with her meal. Wrapping the other half in her paper napkin, she slipped down from the table and went to her room, returning without the bread. Later, her "mother" made a search and found the bread hidden in the child's room.

No one could say exactly what was going through that little mind. It may be she was saying, "That's a lot of bread. I must hide it or someone will steal it." Or, "There may be no bread tomorrow or next week. I must save this and guard it."

At any rate she realized the importance of bread. Being an orphan in Korea had taught her that. In time she discovered that

at last she was not in her former situation of scarcity, but in a home where her needs would be met out of an abundance such as she had never known. This fact and love brought her personality "to life."

We who have so much can hardly understand what hunger and suffering do to people, even to a three-year-old. If we did, we would be more willing to share our abundance; we would not waste or overeat in a world where there are so many Jeannens. It would seem that it is a sin for America to go on storing away and indulging in surpluses



JEANNEN

while two-thirds of the world goes hungry.

Hungry people need to know that somebody loves them; that somebody will share out of their abundance. Will Christians do that, or will they leave it to the Communists?

There are many children who need that half slice of bread. Here is a "mission of service" for Christians today. This we can do through our church's co-operation with our world relief program. Disciples cooperate through the Week of Compassion. Jeannen can be multiplied by thousands.



Make It Brief

by Kelly O'Neill

Every person, poor or wealthy, is entitled, sick or healthy,
To an ample share of misery and grief.
But he's wiser, we're believing, though he revels in his grieving,
If he does the best he can to make it brief.

Boil or bunion or sore finger, if you pet it it will linger;
But, ignoring it, you'll see it soon depart.
If you hug your ill and nurse it, you're not likely to disperse it.
Trouble, coddled and caressed, will break your heart.

Therefore, bankrupt, bruised, or bilious, be disdainful, supercilious.
Do not let old dame misfortune keep you down.
Face your grief and rise above it. You will learn at last to love it.
It's the guy who bounces back who gets the crown.

NEWS

of the Brotherhood

24 Congregations Are Participating in This Week's Chain of Prayer

The following Christian Churches are participating this week in the Chain of Prayer, a round-the-clock prayer vigil sponsored by the Department of Evangelism, The United Christian Missionary Society:

February 19—

Third Church, Louisville, Ky., Mrs. Mattie Andrews, correspondent. Disciples Student Fellowship, University of Arkansas, Fayetteville.

Hillside Avenue Church, Wichita, Kan., D. K. McColl, minister.

East San Diego Church, San Diego, Calif., Earl S. Christoffer森, minister.

February 20—

First Church, DeLand, Fla., Mrs. C. Redmond, correspondent.

Christian Church, Kingman, Kan., Elry A. Jeffries, minister.

Oaks Church, Houston, Texas, William S. Montague, minister.

First Church, Fort Lauderdale, Fla., John C. Updegraff, minister.

Christian Church, Flippin, Ark., Marvin L. Jeffers, minister.

February 21—

First Church, Marianna, Ark., Archie J. Taylor, minister.

Christian Church, Corning, Iowa, Donald Briley, minister.

G r a n g e r Community Christian Church, Salt Lake City, Utah, Warren Sechler, minister.

Church of Christ, Winnipeg, Manitoba, Canada, Lionel Rogers, minister.

First Church, Gadsden, Ala., Theophilus M. Carroll, minister.

February 22—

First Church, Berryville, Ark., Charles R. Kincaid, minister.

First Church, Casper, Wyo., Frank Edmund See, minister.

Christian Church, Fort Myers, Fla., W. H. Wintz, minister.

February 23—

Christian Church, Highland, Kan., C. R. Pritchard, minister.

Lakeview Church, Dallas, Texas, Kenneth M. Hay, minister.

February 24—

First Church, Aurora, Colo., Alvin E. Houser, minister.

West Side Church, Indianapolis, Ind., H. D. Simson, Jr., minister.

February 25—

Parkside Church, Galena Park, Texas, Lee Baggett, minister.

First Church, Norman, Okla., T. W. Jolly, minister.

International Convention Assembly Theme Selected

INDIANAPOLIS—"Our Heritage and Destiny" is the theme of the 1961 Assembly of the International Convention of Christian Churches, Sept. 29-Oct. 4 in Kansas City, Mo. W. A. Welsh, minister of East Dallas (Texas) Christian Church, is program chairman.

Perry Epler Gresham, president of the International Convention, remarked at selection of the theme, that the assembly will not be looking to past glories of the church sentimentally, but "for a real sense of direction to guide us in this decade of decision on the '60's."

Arrangements for the assembly will be aided by Harrell A. Rea, secretary of the Kansas City Christian Church Commission, Dyre Campbell, executive secretary of

NEA Convention Speakers Chosen

Major addresses on the program of the National Evangelistic Association Convention, Sept. 28 and 29, in Kansas City, Mo., will be given by Harold Blake Walker, minister of First Presbyterian Church, Evanston, Ill., and by Hallie Gantz, president of Phillips University, Enid, Okla.

Sessions of the NEA will be held in the Little Theater of the Kansas City Municipal Auditorium, where the International Convention of Christian Churches will meet from Sept. 29 to Oct. 5.

Lawrence W. Bash, minister of the Country Club Christian Church in Kansas City, and this year's president of the NEA, will speak at the opening session.

the Kansas Christian Missionary Society, Topeka, and Lester B. Rickman, general secretary of the Missouri Association of Christian Churches, Jefferson City.

This is the fifth national convention of Christian Churches held in Kansas City. Others held there were in 1886, 1900, 1917 and 1936.



—Photo by Ken—Casper

THE NEWLY ELECTED executive committee of the CMF of the First Christian Church, Casper, Wyo., is shown discussing the weekly radio pulpit program heard each Sunday morning over Wyoming's most powerful radio station, KTWO. The radio pulpit, a broadcast of the sermon portion of the 10:50 A.M. Sunday worship service—has just started its fourth consecutive year of broadcasting the gospel under the sponsorship of the Casper CMF. From left are Vernon Altes, vice-president; J. C. Schuetz, president; Frank Edmund See, senior minister and the voice of the radio pulpit; Dr. J. O. Henson, secretary-treasurer; and Marion Cunningham, chief engineer of KTWO and a member of the First Christian Church.

Year Book Lists 1960 Membership Of Over 2 Million

INDIANAPOLIS—The new Republic of Congo had a successful year in evangelism according to the recently published 1960 *Year Book* of the Christian Churches (Disciples of Christ).

During the church year ending June 30 there were 6,249 baptisms. There are more than 125,000 Disciples in Congo.

The office of information of the International Convention of Christian Churches reports that the membership goals and stewardship advances are on the up-swing.

Reporting churches report a total world-wide membership of 2,016,086. This is an increase of one per cent over the previous year, according to the announcement from the International Convention office. More than 56,000 baptisms were reported, but the net gain was only a little over 11,000.

Indiana and Texas churches recorded the greatest number of new members. Both had more than 4,000 baptisms.

The International Convention office reports that there was an increase of 10 per cent over the previous year in mission support, while local church support was up more than one per cent.

Other facts revealed by publication in the new *Year Book* are the following:

A drop in the total number of missionaries and ministers from 8,393 in 1959 to 8,262 in 1960. In the United States alone, there are 4,244 ministers serving local churches; 891 ministers studying in colleges and seminaries; 671 ministers in some phase of city, state or national agency work; and a total of 7,879 ministers and missionaries—including retired and semi-retired men and women.

The state with the largest Disciple membership is Indiana, which reports 142,884 members. Other states among the "top five" are: Ohio, 120,747; Texas, 119,766; Missouri, 118,025; and Illinois 95,061.

Disciples in Texas lead in total giving to local church and world outreach causes with \$10,388,000. Other top states in order are Missouri, Indiana, Ohio and Oklahoma.

Texans gave \$102 per person to support local church programs, the high mark among the churches. Louisiana, however, reportedly trailed her big neighbor state by only a few tenths of a dollar.

Hawaii recorded the highest per capita giving for missions with \$20.40 per member. Louisiana was second.

It was reported that some 1,200,000 persons are enrolled in church schools among the Christian Churches. This is a drop of nearly 73,000 over the previous year.

Oklahoma Ministers' Institute Held at Enid

ENID, OKLA.—Oklahoma ministers and Christian education directors heard four lecturers at the annual meeting Jan. 9-12 of the Oklahoma Christian Ministers' Institute held here at University Place Christian church.

Speakers were Carlyle Marney, minister of the Myers Park Baptist Church at Charlotte, N. C.; Henry J. Cadbury, a member of the American Friends Service Committee; Randolph C. Miller, professor of Christian education at Yale Divinity School; and Eugene H. Peters, professor in the Phillips Graduate Seminary.

Bill Jolly, minister of the First Christian Church, Norman, was elected to preside over the meeting in 1962. Other officers elected were Charles Bretz, minister of First Christian Church, Durant, vice-president; Bill Masters, minister of First Christian Church, Duncan, secretary-treasurer; Don Root, minister of Hite Boulevard Christian Church, Enid, local arrangements chairman; David Reece, minister of Chapel Hill Christian Church, Tulsa, publicity chairman.

New directors elected were Loren Ryle, minister of Memorial Christian Church, Tulsa; and Dr. Walter Moore, minister of First Christian Church, Alva.

Phillips University choristers presented a sacred concert during the Wednesday evening worship service. Tuesday afternoon the ministers witnessed the matinee performance by the Phillips theatre group of Arthur Miller's "Death of a Salesman."

U. S. Ministers in Mission to Jamaica

KINGSTON, JAMAICA—An evangelistic mission in Jamaica is being assisted by some ministers and churches of the mainland.

Preaching and home visitation are being carried on in early 1961 as part of a five-year program to double the membership of the island's Christian Churches.

Well-Known Speakers At Missouri Institute

COLUMBIA, Mo.—Three well-known religious leaders are to be speakers for the Missouri Christian Ministers' Institute at First Church here, Feb. 21-23.

The lecturers are Markus Barth, professor of New Testament at the University of Chicago, who will give the C. W. Chilton Lectures on "God and His Man"; Charles F. Kemp, distinguished professor of practical ministries at Brite College of the Bible, Texas Christian University, who will be the George Hamilton Combs lecturer on "Psychological Adjustments Necessary for a Changing World"; and Kyle Haselden, managing editor of *The Christian Century*, who will be the Alexander Procter lecturer on "The Global Effects of Our Domestic Tensions."

Evangelism Institute

CHARLESTON, W. VA.—An Institute of Evangelism was held at Boyd Memorial Church here Jan. 21-22 with Don Salmon, executive secretary of the department of evangelism, United Christian Missionary Society, as guest leader for the two-day meeting.

Mr. Salmon spoke Saturday night and Sunday morning and evening. He held a training session on visitation evangelism for the four Christian churches of the Charleston area at a snack supper with 57 persons participating in the commissioning service.—DAVID A. ROWAND.



DISCIPLE READER'S PLAN is being signed by Mrs. Emma Travis, who indicates her desire to share in the Decade of Decision by reading at least four recommended books a year. Mrs. Travis is a member of the San Carlos, Calif., Christian Church. The church celebrated its first birthday Feb. 21. Looking on is the minister, George D. Brown.

Wichita Churches Hold Annual Meeting Nov. 28

WICHITA, KAN.—The Joint Board of Christian Churches for this area met here at the Riverside Church on Nov. 28. Merle Speer, layman from Central Church, presided.

Tom Parish, minister of Central Church, gave a lecture and presented pictures taken last summer during his trip to the World Convention and a visit to the Holy Land.

Announcement was made concerning the dedication service to be held at Glenn Park Church in the southwest part of the city. A report was also made concerning the progress made by Park City Church in the northeast part of Wichita.

New officers elected for the coming year included: Emmett Cole, president; George Seaman, vice-president; Chester Graulman, secretary; Curtis Calvert, treasurer; Ralph Lightner, trustee; Sam Straight, trustee; and W. K. Enoch, trustee.

The installation service for the new officers was conducted by Don Reese, minister of Mount Olive Church.—N. ROBERT GILL.

Associate Editor Heads Committee

NEW YORK—James M. Flanagan, associate editor of *The Christian*, was recently appointed chairman of the national awards committee of the Associated Church Press. Announcement was made by William B. Lippard, executive secretary of the ACP.

Bill R. Duffy Ordained To Christian Ministry

NORWOOD, OHIO—Bill R. Duffy, associate minister here at the Christian Church, was ordained to the Christian ministry Nov. 20.

Greater Cincinnati ministers who participated in the program were Donald Steffy, Kenwood Christian Church; Walter L. Bingham, Mount Healthy Christian Church; and L. Richard Hudson, Forest Park Christian Church.

Also participating were William Pifer, Springport Christian Church, Springport, Ind., and Ethan Allman and Paul W. Cutshall who serve the Norwood church as elders.

Herald B. Monroe, general secretary of the Ohio Society of Christian Churches, delivered the sermon.

YMCA Leader Named To National Committee

NEW YORK CITY—Frank A. Mullen, executive director of the Neighborhood Youth branch of the YMCA here, has been appointed to the National Committee on Work with High School Youth for the current year. He will represent this city on the committee.

A native of Kentland, Ind., Mr. Mullen was ordained to the Christian ministry by the First Christian Church there.

Named Director of CE For Florida Churches

OCALA, FLA.—Chester L. Barnett, who has been secretary-director of the Capitol Area of Christian Churches, has been named state director of Christian education in Florida. Mr. Barnett began his new work here Jan. 10.

A native of Orlando, he grew up in Jacksonville, where he was a member of Riverside Church. His education was received at Transylvania College, Florida Southern College and Texas Christian University.

During World War II he served as an enlisted man in the army and he was a chaplain (Major) in the Korean war.—MABLE HENDRICKSON.

Mission's Institute In Kansas Church

ARKANSAS CITY, KAN.—Central Christian Church here held a Mission's Institute recently under the leadership of its link missionary, Mrs. Norwood Tye. The Tyes have served two terms as missionaries to the Philippines.

The Institute closed with a Philippine dinner at which time Mrs. Tye showed pictures of their work as missionaries. Four of the church's youth assisted by wearing Philippine clothing.

Reformation Concert at National City Church

WASHINGTON, D. C.—A reformation Festival Concert was held here at National City Christian Church in cooperation with the Luther Place Memorial Church. Lawrence P. Schreiber, minister of music at National City, served as organist-conductor for the concert. Ministers of the cooperating churches participated in the service.



EAST DALLAS CHRISTIAN CHURCH, Dallas, Texas, recently completed the relocation and remodeling of its church library to provide enlarged and more accessible quarters. An informal open house was attended by some 500 people to acquaint members of the congregation with the library's facilities. Among those present for the open house were (from left): Miss Isabel Haggard and her mother, Mrs. E. S. Haggard, who furnished the library as a memorial to their father and husband; Mike Eggemeyer, of Fowler Homes; Mrs. Robert C. McKelvy and Mrs. Sterling Brister, members of the church's library committee. W. A. Welsh is minister of the church.

Rededication Planned For Brush Run Church

BETHANY, W. VA.—A target date of the early fall of 1961 has been set for the rededication of the restored building of the Brush Run Church located near here.

This building housed the first congregation established by Thomas and Alexander Campbell, May 4, 1811. Later the congregation was absorbed into the Wellsburg and Bethany, W. Va., churches.

The date was set by the Christian Men's Fellowship of Brooke and Hancock Counties in West Virginia, whose members have undertaken the project of restoring the building on the original site. Many of the original timbers of the Brush Run Church Building remained. They were found on the Campbell Home property at Bethany.

Several years ago, under the leadership of Prof. I. T. Green of Bethany College, a monument was placed on the original site of the building. The staff of the Bethany College library and the Disciples of Christ Historical Society are engaged in gathering information on this historic church.

Successful Evangelism

TAFT, CALIF.—First Christian Church here recently received 19 new members, six coming by primary obedience. Decision Sunday was observed Dec. 11 with 14 additions. Quentin D. Mitchell is the minister.



DANIEL A. ENTWISTLE, St. Petersburg, Fla., has been called by the Christian Churches of South Carolina to serve as state pastor. His major concerns will be organizing new congregations and the development of smaller churches so they might provide a more adequate ministry.—ARTHUR J. RUSSELL.

Presents Bible to Prominent Layman

COLUMBUS, IND.—When J. Irwin Miller was elected president of the National Council of Churches in San Francisco, his home church, North Christian Church here, presented him with a copy of the Bible.

At the conclusion of Mr. Miller's inaugural speech in San Francisco, James L. Stoner, minister of North Church, made the presentation on behalf of the congregation.

The inscription on the fly leaf read:

In Appreciation
J. IRWIN MILLER
churchman
ecumenical leader
business man
for his
Christian
conviction
concern
courage
compassion
gentleness
good will
generosity

Birthday Party Held For Jesus on Dec. 18

FLINT, MICH.—Central Christian Church here held a birthday party for Jesus on Dec. 18. Rodger Murray, minister of education, had charge of the program and he was assisted by the junior choir under the direction of Julia Ross.

Russell E. Palmer, minister, presented the symbolism of the birthday cake and lighted the candles.

Logan Martin Retired

PARKERSBURG, W. VA.—Logan Martin, minister of First Christian Church here for the past 14 years, retired from the active pastorate Feb. 1, 1961. He previously served as minister for 15 years at First Christian Church, Newton, Kan.

In all, he served 48 years, including pastorates in Texas and Oklahoma.

Dr. Harry L. Ice will serve as ad interim minister of the church.

Church Votes to Move

KANSAS CITY, Mo.—The members of Ivanhoe Park Christian Church voted on Dec. 18 to sell their present property and to relocate on the eastern edge of the city. A 13-acre site on Sni-A-Bar-Road has been purchased. The congregation celebrated its 60th anniversary several years ago. Charles R. Harrison is the minister.



CARLA JEAN ADAMS recently received her pin for nine years of perfect attendance at church school of First Christian Church, Orange, Calif. On the left is George L. Tolman, minister of the church; and on the right is Mrs. Beverly Kamp, teacher of the high school class.

47 Additions Received At Mason City Church

MASON CITY, ILL.—First Christian Church here recently received 47 persons into its membership in a Festival of Faith Crusade, conducted under the leadership of Medford Jones, evangelist, of Indianapolis.

Attendance at the crusade averaged 285 for the 11 preaching services. This was about 85 more than the church has in an average worship service.



CENTURY CHRISTIAN CHURCH, Owensboro, Ky., recently purchased 5.3 acres of land at the edge of town for a future building site. The congregation was organized last July 3 and holds the distinction of being the first new Christian church to be organized in the Decade of Decision. Pictured is part of the crowd that attended the outdoor service of communion and dedication of the land which took place Christmas Day. Charles W. Bare (back to the camera) is minister of the church.

St. Nicholas Park Breaks Ground for New Building

JACKSONVILLE, FLA.—St. Nicholas Park Christian Church here broke ground for a new \$75,000 education building and fellowship hall on Nov. 6.

Congressman Charles Bennett was the guest speaker during the morning service.

Others participating in the service included: Mrs. Rosa Buie, person with the longest membership in the church; E. L. Croucher, chairman of building committee; Bill Raborn, chairman of the board; William Travis, minister; Mrs. E. L. Croucher, president of the CWF; Robert Allen, president of the CMF; LaVonne Owens, president of the CYF; Otis Owens, superintendent of the church school; and Mrs. H. G. White, newest member of the church.

Benton Miller, representative of NBA; Ray Turner, president of the Greater Jacksonville Christian Church Fellowship; Mr. and Mrs. Orville Williams of Forest Christian Church; and friends from the Arlington Christian Church, Riverside and First Church were also present.

The new building will contain 12 classrooms, church office, minister's study, church parlor, fellowship hall and kitchen. The structure will add an additional 7,200 square feet to the present unit. The architecture is modified Spanish Gothic and conforms with the design of the existing sanctuary.

New Officers Elected For Denver Fellowship

DENVER, COLO.—Alvin Houser, minister of Aurora church, is the new president of the Denver Christian Ministers' Fellowship. He will serve through the current year.

The other newly elected officers include: Wayne Selsor, South Broadway Church, vice-president; Ray L. Aplet, Bethany Church, secretary-treasurer; Rodney Glasscock, of the Colorado Christian Missionary Society, insurance representative.

Wins Christmas Award

LONGVIEW, WASH.—The women of First Christian Church here were honored at Christmas time by the *Longview Daily News* when the Christmas wreath prepared by the women, was chosen as the feature decoration of *The News'* magazine supplement for the Dec. 24 issue.

New Type of Outreach Maintained at Mindolo

In Central Africa, Mindolo Ecumenical Center near Kitwe, Northern Rhodesia, has become one possible nucleus for mutual counsel, inspiration and a new type of outreach into the world.

A common venture of the churches, this center has begun within a few years to assist in reaffirming their calling and in giving direction toward their unified witness in the world.

The needs which Mindolo is called upon to meet include the fields of creative adjustment, leadership training, lay training and research.

Social change of extraordinary proportions in Central Africa, as in other parts of the world, affects the very basis of human existence. Life in its most elementary units must find new forms. In its Women's Training Center, Mindolo concentrates especially on this facet of present problems, making the family its center of attention.

Appropriate leadership training is the only positive answer to whether African majority rule will come peacefully and whether the African will be equipped to assure the na-

tion's welfare.

Training in home-making, work in literacy, youth activities, Christian education, social studies and lay institutes are some of its present and future projects.

Roger W. Lehman Was Ordained on January 8

DANVILLE, ILL.—Roger W. Lehman, associate minister here at Central Christian Church, was ordained to the Christian ministry Jan. 8. The ordination sermon was given by Ronald E. Osborn, dean of Christian Theological Seminary, Indianapolis.

Morris Pullin, executive secretary of the Illinois Disciples of Christ, gave the charge to the minister.

Elders participating in the service included: Herbert Gould, James Fulton, William Smiley, Central Church; Ellis Huxford, Dailey Chapel Church, Montezuma, Ind.; and Paul Smith, Christian Church, Bainbridge, Ind.



"HEARTS OF ONE ACCORD" has been chosen as the theme for the Centennial Convention of the Christian Churches of the Northeastern Area, to be held in Syracuse, N. Y., May 25-28. Pictured checking over the program schedule are some of the convention leaders (from left): Charles D. Broadbent, minister of Danforth United Church; Chester A. Sillars, executive secretary of the Northeastern Area of Christian Churches; Ross M. Willis, minister of Park Avenue Church, East Orange, N. J., president of the convention; and Harrie S. Young, minister of First Church, Syracuse, New York.



EXPLORER SCOUTS Victor J. Brutout (left) and Ira Reed Feuster recently received the God and Country Awards at the First Christian Church in Charleroi, Pa. W. S. Van Arsdale, minister, stands in the center.



THESE SCOUTS (from left): Danny Weaver, Jim Van Zandt and Jack Weaver, received the God and Country Award at the First Christian Church, Bonham, Texas, recently from their minister, Donald E. White (right). All three boys are Eagle Scouts, members of the Order of the Arrow.



GOD AND COUNTRY AWARDS

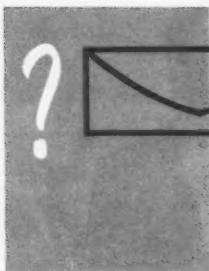
GOD AND COUNTRY AWARDS were presented at First Christian Church, Carnegie, Okla., Jan. 8 to (from left): Don Johnson, Charles Morrison and Alan Charles. Standing in the back are others who participated in the service (from left): Wm. E. Harris, minister; A. A. Ewalt, chairman of the board; and Don Johnson, elder and scoutmaster.



JENE JORDAN, following an instruction period given by the minister of the Vanceboro, N. C., Christian Church, Henry F. Speight, received the God and Country Award. Others in the picture are members of the Boy Scout committee of the Vanceboro Rotary Club.

A GOD AND COUNTRY AWARD was presented to John Wyle, son of Mr. and Mrs. Ainslie Wyle (center), at First Christian Church, Decatur, Ala. On the left is the minister, Robert E. Shaw and on the right is the scoutmaster, Sam Hobbs.





WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: What is going to happen to the alumni funds of the ten colleges and seminaries which are entering Unified Promotion, July 1, 1961?

ANSWER: H. L. Smith, president, Board of Higher Education, Disciples of Christ.

ACTUALLY nothing adverse need happen at all to these funds. These are gifts from individuals which in the cases of educational institutions do not count as derived from church budgets unless the donor wants his church to receive credit for his gift.

Furthermore, alumni giving is a responsibility of each former student for the continuing welfare of his alma mater. In a sense it is an obligation he owes the institution for rarely will he be able to compensate the educational institution fully for the values he has received from it.

In addition he did not pay the full cost of his education while he was a student, even if he paid all the advertised fees. Usually he paid one-half or less than half of his educational expense with income from endowments, from corporations and foundations, from churches, and from interested individuals providing the remainder of the cost.

In view of the generally low salaries paid college teachers, it has been said with some truth that a student's education is subsidized by the faculty and other staff persons of the college.

Also, it must be recalled that support from Unified Promotion is from church budgets which are the results of the stewardship of individual Disciples of Christ as they corporately support the whole mission of the church. Not all alumni of these institutions including the seminaries are Disciples of Christ, and these non-Disciples normally could not give through our churches.

Anyway, the alumnus has a responsibility for his alma mater quite apart from and in addition to his stewardship obligation for the total mission of the church. As an alumnus of a college and a member of

a local church he supports his alma mater directly through personal loyalty and, in cooperation with other church members, supports corporately a church college and seminary—not necessarily his own alma mater—through church budgets because of his churchmanship.

In these days of mobile populations alumni frequently take up residence in states outside the recognized territory of their respective alma maters. If they are members of Christian Churches they support a church which in turn supports the educational institutions to which it is related. But as alumni of a specific college, they, along with the non-Disciple alumni of that college, support it as individuals.

Occasionally, a minister may feel that by getting his church to support his alma mater more generously he is discharging his own personal obligation to the college. This is not so. Indeed, it is a part of his ministry to lift the stewardship of his church but he has not there-

by met his personal obligation as an alumnus.

In connection with all of this, it should be remembered that while institutions may continue to receive contributions directly from churches, these are a part of their regular income through Unified Promotion, reported as such, and are not designated as over and above their regular receipts through Unified Promotion.

To conclude, if membership in Unified Promotion has any effect on alumni support it should be to increase it by making these alumni more conscious of the importance of the cause of the Christian college, and thereby increasing their awareness of their responsibilities as individual alumni as well as churchmen.

Please address all questions to The Editor, "The Christian," Box 179, St. Louis 66, Mo. We will forward them to the one most likely to know the answer.

Relax

"No" How

The age of two, it seems, is causative
Of actions negatively positive.

—LAURENCE C. SMITH

* * *

Advice to a Teen-age Daughter

My dear, when I was your age, I worried about the very same things.

My hair was the wrong color.

My nose was the wrong shape.

My figure was ALL wrong.

My dress was NEVER right.

But look what happened.

I met your father. He never seemed to notice my glaring faults.

I had you, your sister and brother. None of you ever complained about the way I look.

Why, when I sally forth in last year's dress, you always say, "Mother, how pretty you look."

And your father says, "I have the best looking 'date' at the party."

Worry? About THOSE trivial things? OF COURSE, I DO.

—ISABEL FAULKNER



"Why does everything happen to me? Now we've got eighteen minutes to kill."

BREAK BREAD TOGETHER



WEEK OF COMPASSION FEB. 19-26

SEND YOUR GIFTS . . .

for relief and rehabilitation of refugees,
chaplaincy services, inter-church aid, to:

Box 19036, Indianapolis 19, Indiana

"You Are What You Read"



Useful and Needed

The Life and Thought of Kierkegaard. By John A. Gates. The Westminster Press. 172 pages. \$3.

Dr. Gates has rendered a valuable service in this effort to bring Kierkegaard within understanding distance of the "plain man." The book reveals much sympathetic reflection on the life and thought of the Danish thinker. Not all would agree that S. K. is "the greatest of all nineteenth-century thinkers" (p. 10), yet none could deny that he ranks among the great of his century.

The main value of this book is its keen insight into the development of S. K.'s inner life, as he passed through the aesthetic, ethical, and religious stages. Dr. Gates exposes the soul of S. K. at the various crises and turning points of his life, and shows how his thought and writings grew out of, and were shaped by, these crises.

Our author discloses the religious orientation at the base of S. K.'s sense of guilt and the "eccentric premises" of his being, which led him to believe that marriage was not "what God meant by" him, and thus to the decision not to marry Regina Olsen, with whom he was desperately in love. Again, the merciless caricatures of S. K. by Goldschmidt in the *Corsair* resulted in S. K.'s being derided and vilified by the common people, whom he had most enjoyed. Till then, S. K. had aimed merely to clarify what Christianity is; this persecution inspired him to be "a prophet . . . a witness for the only truth that is existentially important—Christian truth" (p. 116).

Dr. Gates argues convincingly that in all his writings S. K. was motivated by a religious purpose. The fact that his early works were concerned with aesthetic expression was part of S. K.'s strategy of taking people where he found them, to pique their interest, so that an exposition of the true nature of Christianity might finally receive a hearing.

Although the book deals more fully with the life of S. K. than

with his thought, it is interlarded with choice quotations from S. K.'s writings, and it does give the reader valuable insights into his thought. It is a useful and needed book.—RALPH G. WILBURN.

The Old Made New

The Christian Baptist. Edited by Alexander Campbell. Reprinted by Gospel Advocate Company. 7 volumes. \$3.50 per volume.

If one has not heard of *The Christian Baptist* it still isn't too late. Alexander Campbell published the monthly magazine of that name, beginning with a prospectus dated July 4, 1823, and ending with the July 5, 1830, issue. Beginning in 1827, Campbell reprinted and bound the issues in seven volumes.

We have become so accustomed to the one-volume reprint of what today would probably have been called "The Best of *The Christian Baptist*" that many think there was no more to it than that.

For this reason, I am delighted to call the readers' attention to *The Christian Baptist* in the seven complete volumes. One couldn't ask for more. All the articles, all the side and main issues, are there. It is a pleasure to read the new printing after poring over yellow pages all my student and teaching days.

A. Campbell was a genius, among many other titles that could be applied to him. He may have lived on the frontier, but he was a cultured scholar. He also had a printing press! One could use half his reading time for a year on these seven volumes to greater advantage than in many other ways I could mention.—H. E. S.

Meaningful to Children

The Old Testament. Illustrated by Marguerite de Angeli. Doubleday and Company, Inc. 376 rhymes, 260 illustrations. \$6.95.

One of the most beautiful books to come from the press in a long, long time is *The Old Testament*. Mrs. de Angeli has selected certain portions of the Old Testament, ar-

ranged them in a sequence meaningful to children, and illustrated them in her incomparable style. Before beginning the task, Mrs. de Angeli made an extended trip through the Middle East, as she says, "to get the feeling of time and place" as well as to absorb sensory experiences of hot sun, burning desert, welcome oases, cool winds, olive and palm trees, and life-giving water. This means that the many details in the illustrations are accurate for the text they illustrate. It also means that these experiences helped to determine the color and design of this charming book.

Mrs. de Angeli is well qualified for such a task. She has illustrated many books for children, and in 1950 her *Door in the Wall* won the Newberry Medal as the most distinguished contribution to children's literature.

This reviewer wishes that the Revised Standard Version had been used rather than the King James Version of the Old Testament. However, children need to be acquainted with both versions. This book, with its 159 full color and black and white illustrations, is a rich resource for research, browsing, reading, and study. It will deepen the understanding and spiritual development of all those privileged to use it.—JESSIE B. CARLSON.

For Lenten Season

Lenten-Easter Sourcebook. By Charles L. Wallis. Abingdon Press. 224 pages. \$2.95.

Here is an anthology of Lenten preaching and worship resources that the minister will find helpful.

Chronologically arranged are the events that crowded the last few weeks of Christ's life before his death. To help the minister illustrate and visualize these happenings, one will find in this volume topics, texts, illustrations, sermon outlines, series outlines, calls to worship, invocations and prayers.

The author, a college preacher and teacher, is the author of several other well-known anthologies.—R. E. B.

Just Among Us Lay Folks



by Carl R. Brown

Are They Right?

ALL that I am and whatever I have accomplished, I owe to the Sunday school."—David Lloyd George, former premier of England, reared a Disciple.

"It is my belief that the Sunday school is of utmost importance in the training for citizenship. This early religious teaching is necessary if our young people are to contribute their full measure to the happiness and stability of the community."—J. Edgar Hoover, director, Federal Bureau of Investigation.

"The Sunday school is of equal value in city or country, but a rural community without a Sunday school is a little like a home without a mother. And just as the flag awakens patriotism, so the Sunday school can touch the best in boys and girls and lead them to more useful lives."—Louis J. Tabor, at that time master of the National Grange.

Many years ago our Sunday schools (which we now prefer to call church schools or Bible schools) were bitterly attacked by certain journalists and religious technicians as inefficient and worthless. One of the great Protestant publishing houses of America started a counter offensive. These devoted Christian leaders said in effect:

"The more ingenious our inventions become, the more power we place in human hands for good or ill. The more widespread our secular education and culture, the greater the ability for harm of those who are not controlled and directed by high ideals.

"The only answer is religious training and spiritual faith. For this the home is responsible first and after that the church. The chief agency of the church is the Sunday school."

To verify these conclusions this publishing house sent out hundreds of questionnaires, not to ministers and professional religious workers but to lay leaders in education, business, journalism, politics and government asking their candid opinions of the value of the Sunday

school.

The verdict was overwhelming. Only six per cent of replies were derogatory or critical. Most bore highest praise. The three quotations above are typical.

Soon thereafter this publisher got out a 30-page folder *What 100 of the World's Great Men Say About the Sunday School*.

In reading these testimonials we readily see that times have changed. Many of these great men have gone to their reward. Our church schools have modernized. Society, children and young people are different. Yet nothing has happened to destroy the validity of these appraisals or their relevance to our present day.

Notice the enthusiastic convictions and far-reaching implications of these letters.

"If the church did nothing else but conduct this great character-forming school its existence would be fully justified. What a list of alumni the Sunday school has, almost every leader in our national life."—Bruce Barton, publicist and author.

"I consider the Sunday school as a necessary and irreplaceable factor in our civilization. Religious training in childhood makes itself felt until the end of life."—Martin L. Davey, former governor of Ohio.

"Let the Sunday school cease long enough and it would take a century to grow civilized enough to live together. Modern folk cannot go on living on the accumulated religious principles of our forbears. Use wood off the woodpile, but if we don't replenish, our progeny will freeze."—Strickland Gillilan, journalist and lecturer.

"The Sabbath school, I believe, is at the very root of the religious life, with all its benefits to the individual and the nation."—Herbert Hoover, Ex-President of the United States.

"As an organization alone, the world's Sunday schools are an amazing institution."—Sir Harold Mac-

kintosh, Conyngham Hall, England.

Notice too the personal aspect of many of these testimonials, to which we might say "Amen."

"All I am today I owe to my religious training as a boy. Of course much of this came from my parents, but a good deal of it came through the Sunday school."—James C. Penney, founder of the J. C. Penney Company.

"My own spiritual awakening came as a result of attendance at Sunday school. It fired my ambition. It determined my life purpose, the welfare of boys and young men."—Amos A. Stagg, Athletic Director and Football Coach.

"Being a rector's daughter I was drafted early as a Sunday school teacher. In teaching the very poor and ignorant I realized the fascinating hold the Bible story could have on the young children. This is the only hope for those of irreligious home influence."—Maud Ballington Booth, with Volunteers of America.

The pamphlet *What 100 of the World's Great Men Say About the Sunday School* is titled *Are They Right?* It goes on to ask, "Since the Sunday school is of such paramount importance, why should it ever lack competent, enthusiastic teachers and officers? Why should seven out of ten boys and girls and young people in America be outside the Sunday school and regular religious training? Would this be true if more of our Christian people realized what these great leaders proclaim?"

In our modern Bible schools we face little if any open opposition but apathy, indifference and lack of understanding plague most of our schools a plenty.

On the agenda of our Decade of Decision, of self-study, we might well put uppermost these questions and diligently search for some satisfactory answers.

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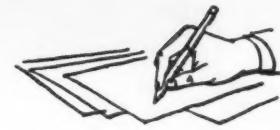
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—Alexander Campbell



Letters . . .

Basically Sound

Editor, *The Christian*:

Thank you for your reassuring editorial, "Not the End." (*The Christian*, Nov. 6, 1960.) It seems a crucial time . . . this night before the election. I do have my personal opinions. But, as you say, "This is basically a sound nation and it's not about to sink." I would add to your statement, "So, go to work Wednesday morning as if the future were assured—with your help . . . and with the help of God."

We are a strong nation so long as we are a nation "under God." That phrase added to our Pledge of Allegiance is said so glibly by some of our students, and perhaps others. If, God forbid! we should ever be a nation "over God"—put the state first, then we should need to worry. But, as you say, we are a nation, basically sound . . . and thank you for your reminder to us.—SUSAN GREER, Streator, Ill.

Much for Teaching

Editor, *The Christian*:

We enjoy your magazine and get so much from it for our teaching.—MRS. BEVERLY KAMP, Fullerton, California.

No Reference to God

Editor, *The Christian*:

I would like to protest your using the United Nations emblem on the October 23 cover of *The Christian*.

Because the Constitution of the United States and the Declaration of Independence have been good instruments in the formulating of this country, most of us take for granted that the Charter of the UN is good for the world. But is it really? The Declaration of Independence and the Constitution of our country were founded upon a belief in God. Are we to assume that the UN Charter was similarly created upon a belief in God? Upon a close search of the Charter itself, you will find no such allusion, for that matter, no reference to God at all.—MRS. WILBUR G. BEEGLES, Colorado Springs, Colo.

EDITOR'S COMMENT: It is true that the charter of a world-wide organization of nations cannot be formulated

on the basis of religious beliefs held by only part of the countries. However, the government of my own country is a founding member of United Nations and I am happy to express my citizenship in support of the U.S.A.-supported UN. It is far more Christian to listen to shoe-pounding in the UN than to hear the swish of an A-Bomb in that split second before annihilation.

File 13

Editor, *The Christian*:

Periodically we receive cards down at the grass roots with requests for up-to-date information of the various departments of our churches. See file 13. We could help in this matter. A three-cent postal would likely suffice when there is change in our committees and officiary. We even note that on page three of *The Christian* there is an item with the heading: "Changing Your Address?"

To the agencies we would direct the question, "Why is one letter directed to the minister in person and another to the minister, without name? Frequently we receive two letters dealing with the same item. In short, avoid duplication.

A small group of our members were recently commenting about this matter and it was stated that material was still coming to an ex-superintendent of the Church School—an ex of some ten years—and that in spite of the fact that he had written and requested that his name be removed from the mailing list.

And then there is the matter of brevity. Some of us who minister to the churches at Scrub Oak, Lick Skillet, and Hicks Crossroads, do not have secretaries. I returned from two weeks of vacation this summer to find six letters—long ones—from one agency.

It is a job for both of us—you in the agencies and us in the local churches.—ROBERT F. BRISTOL, Alpine, Texas.

EDITOR'S COMMENT: It's a problem! But it costs much more to keep a mailing list up to date than the free materials cost. So far as "The Christian" is concerned—the U. S. Post Office is concerned. If we forget that little notice every few weeks, we are reminded.

Set Example

Editor, *The Christian*:

In reference to "Chatter to Bach" (Letters, *The Christian*, Nov. 20, 1960), we have some of this chatter in our church but a few of us who are "old-fashioned" try to set an example for others by adhering to the precepts expressed in our church bulletin—*This is the House of the Lord. Enter in silence, worship in reverence; depart in peace.*

Meeting each other only once a week, folks are bound to have a lot of stored-up questions, etc., they want to ask each other (gossip, etc.). They should, perhaps, be urged to meet together more often outside the regular services and enjoy the fellowship.—W. J. VELSOR, Hampton, Va.

On Religion in Russia

Editor, *The Christian*:

I have just finished reading John Nobles' book, *I Found God in Soviet Russia*, the story of an American who spent ten years in Communist prisons, concentration camps, and a slave labor camp in Siberia. Alongside the book there is Mr. Owen's article (*The Christian*, November 27) which states, "There is religious freedom in Russia. It is somewhat limited . . ." Mr. Nobles, who spent not several days but ten years in deadly confrontation with communism, says, "Every time I hear Soviet propaganda about freedom of religion in Russia, I think of the thousands of political prisoners in the slave labor camps whose chief and frequently only 'political' offense is that they believe in God and worship Him . . ."—C. W. DUNCAN, Midland, Texas.

EDITOR'S COMMENT: There's no need to make a contradiction where there is none. What Mr. Owen saw every reporter and tourist can see and has seen. Freedom of "worship" and freedom of "religion" are two different things. The former is a limited expression of the latter. We share the hope that freedom of worship for the Russian Baptists will keep belief in God alive.

Bright Spot

Editor, *The Christian*:

I enjoy your publication very much. It is one of the bright spots in the week when it arrives.—MRS. BETTY VANDENBOSCH, Lansing, Mich.

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bination of King James and the American Revised Edition).

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